CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION.

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From the Monthly Paper.

BAPTIST VERSIONS OF THE SACRED SCRIPTURES,

With some remarks on an article in the last No. of the Christian Review.

Dear Brother Allen,—You are aware that several translations of the sacred Scriptures into the languages of the oriental world, which by competent judges are considered to possess a character of distinguished excellence, have been executed by missionaries belonging to the Baptist denomination, I refer more especially to the translations of Carey, Marshman, Yates, and Judson, into the languages of the Hindoos, the Chinese, and the Burmans. Our pious and learned brethren have, in perfect harmony with the well known sentiments of the entire Baptist denomination, translated the words *baptizo* and *baptisma*, by terms equivalent to those of *immerse* and *immersion*, an instance of faithfulness and integrity which cannot be too highly estimated. You are also aware that circumstances over which Baptists have had no control,—circumstances which we all consider as of a most unhappy and untoward nature, and which originated in what many judicious men are bound to regard as sectarian selfishness, have rendered it absolutely necessary, in order to the printing and circulation of Baptist versions of the Bible among the heathen, who are hungering for the bread of life, either *to modify the words* referred to, by conforming them in meaning and structure to the principles of our common English translation, in which the words *baptizo* and *baptisma* are not translated but transferred into our language, by spelling them in Latin letters, and giving them an English termination; or, which is the other alternative, to sustain the Baptist versions in their native integrity, unmutilated and unmodified, either by the formation of a *Baptist Bible Society*, or by some other organization, to be projected, or already in existence.

I mention this especially for the purpose of introducing to your notice an article which has appeared in the last number of "The Christian Review," from a writer of no mean talents, if we may judge from this specimen, who, in opposing a new English translation of the sacred Scriptures, or rather of the New Testament, to be called the Baptist Version, in which the terms relating to baptism are to be translated and not transferred, uses an argument in support of his position, which, though not intimated by the writer, has a direct and very important bearing upon the question, as to what, in the present exigencies of our denomination, we shall do with our foreign versions—that is, whether we shall retain and support them as they are, or modify the terms so obnoxious in their Baptist rendering to our Pedobaptist brethren. The writer referred to, maintains, in support of his general position that a new Baptist Version would be both improper and impolitic, that the words *baptizo* and *baptisma* cannot be translated into *any* language, so as to give them their full and adequate meaning, that they are peculiar and technical phrases used by Christ and his Apostles, in a sense somewhat diverse from the obvious and common signification, and consequently convey a meaning, which the English language, and by implication any other language, cannot adequately express by a single equivalent *word*. "Any language," says he, "in treating of matters and things which may have originated with the people using it, will contain words and forms of speech incapable of a full translation into any other language. All who have had any experience in the business of translation, will be able at once to appreciate this remark. It would be difficult to read a page of any author in a foreign or dead language, without meeting words or phrases, which have nothing in exact correspondence with them in our own language. This is especially the case in all descriptions of religious ceremony in which rites and observances are to be exhibited and explained. We are consequently" (the consequence here is not perfectly clear and certain) "of opinion that the idea contained in the word *baptism* as used in the New Testament, cannot be *adequately* expressed by any other single word in our language."

It is evident that what is here said of the English language, is by implication true of every other language. To support the assertion just quoted, the writer adduces a single fact, and uses but one argument. Whatever else he says upon the subject is a mere exhibition of his own opinions, or an extended illustration of this one argument. The proof referred to is this: that the ancient Latin Vulgate, revised and corrected by Jerome, and on the model of which all the versions using the Roman alphabet were formed, in the disposition which they made of ecclesiastical terms, and especially of those relating to baptism, have the words *baptizo* and *baptisma* left in their original forms, *Latinized*. "The Latin Vulgate revised and published by Jerome towards the close of the fourth century, is the oldest version of the New Testament in existence. When or by whom it was made, is not known; but as Jerome found it in being in his time, it must have been made some time prior to him. In this translation *baptismos, baptisma*, and *baptizo*, &c., are left, without an exception, in their original form *Latinized*." So then, if the views of this writer are correct, the words relating to baptism in the New Testament, must not be translated into any *language*, but be left in their original forms, and merely *Latinized, Anglicized, Burmanized*, and so forth. The version of the church of Rome, (for the old Latin Vulgate revised by Jerome having been adopted by the pope and confirmed as the standard version, is virtually the version of the Romish church)—the version of all others, the most uncertain and corrupt, according to the opinion of some of the most distinguished critics—the most corrupt especially in regard to technical and ecclesiastical terms—the version upon which his Holiness of Rome, and his Jesuitical fraternity rely chiefly in the defence of some of their peculiar dogmas—the version which the council of Trent pronounced the only authentic and infallible version, and that which the Romish priests oppose to the original Greek itself as a standard of reference and authority in the formation and defence of religious opinions, is to be the type and standard of Baptist versions, and other versions of the sacred Scriptures all over the world, at least in regard to the terms which describe the rite of Christian baptism. Hence also Dr. Carey, notwithstanding his profound erudition and distinguished piety, has been utterly mistaken as to the precise meaning of the word baptism, and done wrong in translating it by a term equivalent to immersion. Judson too, has been mistaken, and many distinguished Pedobaptists of truth and candor, as for example Dr. George Campbell, have also erred. The whole Baptist denomination, who, from the earliest times, have been peculiarly unanimous in their opinions upon this subject, have also been greatly in the dark. A new light struck out by modern Pedobaptists, and fanned with most earnest endeavor, by this writer in the "Christian Review," has suddenly come upon us, and we must incontinently and without delay, turn the entire tide of Baptist opinion, remodel our Baptist translations, put the mark of reprobation upon the opposition of our brethren to the measures of the American Bible Society, and work into the hands of those, who, in the opinion of an overwhelming majority of our denomination, have, in regard to Bible translations, and Bible distribution in heathen lands, cast us out of their synagogue. After all that has been said and done, the American Bible Society, according to this writer, has been *right*—the Baptists have been wrong, and in their opposition inconsiderate and factious; the Board of Foreign Missions, which from the beginning has made it the duty of the Missionaries to *translate* the whole word of God, has been wrong; and those who have proposed the formation of a Baptist Bible Society have been especially wrong. Are we prepared for all this? Are our judgments to be satisfied with a single proof, which on its very face possesses a most equivocal character, in support of views so strange and unusual, and are we to become so suddenly the very antipodes to what Baptists are, and have ever been, in reference to their peculiar sentiments?

Let us however examine this proof upon which so much stress is laid by the writer in question. And in order to do this satisfactorily, all that is necessary is to show whether the ancient vulgate was or was not faithful to the original Greek of the New Testament, in its transference of *baptizo* and *baptisma* into Latin forms. The writer of the article in the Christian Review, upon which we are commenting, appears to think so, *because it is the most ancient version of the New Testament extant*. We, however, cannot think that this alone is adequate proof of such an important position, because *mere* antiquity, though a circumstance of considerable importance in estimating the comparative merits of different versions and manuscripts, is not the principal test of their value. In this respect much depends upon the prior *versions* or *manuscripts* which have been *followed* in these translations and copies, the peculiar circumstances under which they were executed, and the character and designs of their respective authors. Hence we have little hesitation in saying that the Latin Vulgate, though of great value in the *collation* and comparison of versions and manuscripts, is, in regard to the translation of certain ecclesiastical terms and those especially relating to baptism, as well as in many other particulars, both imperfect and inaccurate, and cannot *alone determine* the precise import and significance of such terms.

The improved version of the old Vulgate, published by Jerome, made its appearance in the latter part of the fourth century. It consequently follows, as stated in the Christian Review, that the *model* which Jerome used must have existed at least for some time prior—how long prior it is impossible to say. We are in utter ignorance as to its translators, or the time of its first appearance. Many conjectures have been made as to its age, but none of these go beyond the *second* century, and most of them place it in the latter part of the *third*. It was a translation, probably, from the original Greek, into the Latin of the Roman Empire, for the use especially of the common people, who spoke that language, and was therefore called the *Vulgate*. Now we are prepared to inquire according to what principles did the translator or translators of this version proceed in the disposition which they made of the terms relating to Baptism? Were they free from all improper bias in this matter, and did they not *Latinize* the terms referred to with some special design? To enable us to answer these questions, let us remember that before the end of the second century, and still more in the third century, the church had become greatly deteriorated. Antichrist had already begun to work, and several important heresies had been mooted, and even established. Among these was the fatal error that baptism was absolutely necessary to salvation, the consequent baptism of infants not expected to live, and *clinical baptism*, or the baptism of persons in a dying state, by means of *affusion* or *sprinkling*. It is true that the learned knew that *baptism meant immersion*, and this, it is admitted on all hands, was the common practice; but they plead necessity for a change of law, and advocated the principle that a *little water* when properly and devoutly used, was as available as a larger quantity, or in other words, that *affusion* was in the circumstances equivalent to immersion. Here then we discover one reason why the words were transferred and not translated. The learned knew their meaning well enough, and it was sustained by general custom; still the practice of affusion, in cases of necessity, was to be *defended*; the common people were to be guided in this matter by their bishops, and all difficulty which might arise upon the subject, was to be removed by the transference of the Greek terms into Latin forms, and by leaving it entirely to the *priests*, as they then began to be called, to furnish their own explanations. Or if this will not account for the *ambiguity* with which they invested the word, there is another *fact* which we think sufficient for this purpose. At the time referred to, the most superstitious notions began to prevail in regard to the *rites* of the Christian Institution; and it was the policy, the false, perhaps well meant, but most pernicious policy, of the Bishops of the church, to invest these ordinances as much as possible with an air of mystery and solemnity. On this account they were represented as possessing a *mystical* and divine efficacy in saving the soul, especially of those who were about to die. Thus it would add to the apparent *sacredness* and mystery of the ordinance of baptism, in the estimation especially of the common people, who could not understand the original Greek, to transfer instead of translating the terms in which it is described. In this particular then the Vulgate was wrong, and as in the translation of many ecclesiastical words, the English versions have followed this *ancient* but imperfect model, (how much it is to be regretted they did so!) *here* is the secret and source of all the mystification and corruption with which a plain ordinance, and the clear, significant terms in which it is described, has been invested by the perverted ingenuity of modern pedobaptism—and yet, according to the article in the Christian Review, we are to take this, the root of all our difficulties, the fountain of all the errors and corruptions which have obscured the meaning and glory of Christian baptism, as the type and standard of all our translations. This is not stated in the article referred to, but it is most fully and significantly implied.

In addition to all this, the author of these remarks would inquire how it comes to pass, that all the other versions of ancient times have the words *baptizo* and *baptisma* translated by terms equivalent to immerse and immersion. Why did Luther, more recently, and the authors of other versions of equal reputation, not follow the Vulgate in this matter, but give in their translations, the true and obvious import of the words in question?

But apart from all versions, is it true that *baptizo* and *baptisma* are technical terms, used in a peculiar sense—in a sense somewhat more extensive than their common and obvious signification? It is at once granted, as a matter of course, that they are thus used for a special purpose, but that *very* purpose determines their meaning, without any change or *modification* of the words themselves, and the equivalent English words *immerse* and *immersion*, placed in the same position and circumstances, and used for the same purpose, would, we maintain, possess a meaning as *precise* and as pregnant as those of the original Greek. Let the English words be substituted for those of the Greek, in the New Testament, and will they not, in the peculiar position in which they stand and with the attendant explanations of Christ and his Apostles, indicate the very ideas attached by the writer in the Christian Review to baptism, when he says that, "Baptism means to dip, plunge, or bury in water, with religious solemnity, and for initiation into the church of Christ?" How do we know that the Greek terms denote this? By their peculiar form and structure?—by their etymology and common import? No! but by their position in the New Testament—by the attendant circumstances, and the explanations furnished by Christ and his Apostles. The word *baptisma* comes in consequence of this, by the laws of mental association, to suggest the ideas of religious solemnity, and initiation into the Christian church, and immersion in the same circumstances, would produce the same effect. The words "immersing them in the name of the Father, of the Son, and of the Holy Ghost," are just as significant as "*baptizing them*," &c. How then should it have entered into the mind of any one, that *baptizo and baptisma* have, in themselves considered, in their very form and etymological structure, a magical power to suggest the ideas of religious solemnity and introduction to the church? Have these terms not a simple and definite signification in Hellenic Greek, the Greek of the Septuagint, and of the New Testament, which has long ago been settled by our lexicographers and critics; and of which Professor Ripley and others have given such ample illustrations? They were not invented by Christ and his Apostles, but were *well* known and in common use before their time; and how then by themselves have they become possessed of a fuller and more pregnant meaning? *Bathing the body in water*, is a form of expression perfectly *plain* and definite in its meaning. In itself it does not convey the idea of religious solemnity, but where it is used to describe the mode in which an ancient Jewish rite was performed, it acquires a sanctity which did not originally belong to it. But its etymological meaning is, after all, left precisely where it was. So *baptism* and *baptize*, or *immersion* and *immerse* acquire a sacredness when used to describe the mode in which the initiatory rite of Christianity is performed, and in this *connexion* naturally suggest the idea of religious solemnity, and initiation into the church of Christ.

Our author, it may also be stated, maintains that *baptize and baptism* have also a definite meaning, not only in Greek, but in good English—and that the meaning is *immerse and immersion*. We doubt the fact. They *once* undoubtedly had that meaning, but except when Baptists use them, they have it not now. Consult Johnson, Webster, and Richardson for proof of this. Consult, also, our best *modern* writers, and even what are called the English Classics, and you will find additional evidence of the fact. Language is a thing entirely *conventional*; it is not uniform and fixed, but variable and changing. Words, hence, do not always possess the same meaning. Thus the old English word *wealth*, did not mean *riches*, but was used as equivalent to *welfare*. Shakspeare uses it in this sense. So does the English Bible—as in the following instance: "Let no man seek his own, but every one another's wealth"—welfare. Thus *charity*, which in modern times, signifies candor or almsgiving, formerly signified love—or the spirit of universal love. "Though I give all my goods to feed the poor, and have not *charity*, I am nothing." Thus, too, the word *villain* formerly signified a *rustic, a peasant, a dependent* upon a feudal superior, now it signifies a wicked man of the highest class. Thus, too, *baptism*, in good English, as the writer whose paper we are considering has very learnedly proved formerly signified *immersion in the name of the Father, the Son and the Holy Ghost*,—but now, except amongst a certain people called Baptists, it means—any thing you please, *sprinkling, pouring, immersing, &c.*

Here the writer may be permitted to say what he has reserved to this place, that he is as much opposed as any one, to the project of a new Baptist version of our common English Bible; for he has no doubt that we should lose more than we should gain by it. Though it would *not* be a sectarian version, it would *appear* to be such—it would be considered such by all but Baptists. It would be of no use as a standard of reference, and our appeal in support of our peculiar sentiments, would still be to the original Greek. We should lose all the advantages now gained by what may be termed the Baptist tendencies of our standard English version; for if it is not decidedly for us in the *transference* of the *terms* which describe the ordinance of baptism, yet it is not in this particular, against us, and is in all other respects, with this single exception, decidedly in our favor. But with a new version we could not appeal to this, while we should subject ourselves to the charge of *manufacturing* a sectarian Bible, for sectarian purposes. Such a measure would disturb the confidence of the community at large, in our present English version, to which in its general character, no translation is superior. We should also find ourselves in some measure associated with Unitarians and others, who, to vindicate their peculiar dogmas, have been under the necessity of furnishing imperfect and mutilated versions of God's word.

But whilst we advocate the propriety of retaining our *good old English version* in its native dress, which, though somewhat antiquated, has, by association of ideas, come to wear a venerable and most attractive aspect, we do not wish to do it by the use of *bad* arguments, and especially *such* arguments as would subject us to the necessity of justifying the American Bible Society in their recent measures against Baptist translations into foreign languages, and make it our imperative duty to correct and remodel the versions of such men as Carey, Marshman, Yates, and Judson. The reasons which make against a new Baptist translation of the common English version, do not apply to our foreign versions. Here the means are open, and the way unobstructed to give the perishing heathen the word of God pure and unadulterated, in their native tongues.

I cannot allow myself to conclude these desultory remarks without saying, that the article in the Christian Review, upon which I have ventured to animadvert, is a production of no ordinary ability; and although, in one or two of its positions, it appears to me to have erred, yet it will repay an attentive perusal. It contains a perfect *refutation* of the plea set up by some in favor of a Baptist version of the New Testament, and embodies a considerable amount of interesting information relative to the ordinance of baptism. On all these accounts I can, therefore, utter a hearty response to the eloquent aspiration of its author,—"It is our heart's desire and prayer to God, that this venerable monument of learning, of truth, of piety, and of unequalled purity of style and diction, may be perpetuated to the end of time, just as we now have it. Let no daring genius meditate either change or amendment in its structure and composition; neither let any learned impertinence presume to disturb the happy confidence of the tens of thousands who now regard it as—next to the original languages—the purest vehicle through which the mind of the Holy Spirit was ever conveyed to mortals."

I am, dear brother,
Yours with affectionate regard,
A LOVER OF TRUTH.

From the American Baptist.

OUR OWN AFFAIRS.

Is it not surprising, that men, renowned for wisdom and piety, should become so blinded as to conclude they can control the public action on momentous subjects, merely by the weight of their individual influence? Do not such men forget that they are indebted, for their influence, more, probably, to relative circumstances in which they are providentially placed, than to any intrinsic charm with which talents, either natural or acquired may have invested them? In short, does it not appear that such men think more highly of themselves than they ought to think? They seem to have come to the conclusion that they are *necessary* instruments for that Infinite Being, who is "wonderful in counsel and mighty in working," that He cannot dispense with their services. Such was not the character of the late venerable Carey. He evinced that he cherished an abiding sense that it was "not he that commendeth himself, that is approved, but whom the Lord commendeth."

The writer has been led to these reflections, from a review, after the lapse of years, of the circumstances with which he was conversant, connected with the resignation of Rev. Messrs. H. and R. in 1816, and their subsequent course with reference to the Board of Missions, with which they had, till then, been connected, and in which they had been elevated to a conspicuous and responsible station.

The Baptist denomination in this country has become a numerous body, possessing a great share of independence and vast resources in wealth, and moral power. They now have a grand and glorious object before them, which, to no small extent, fills their eye, and stimulates their heart. This object is nothing else than the universal promulgation of the gospel of Christ, by the preaching of the cross, and the translation of the pure word of God into the various languages of the whole earth.—On this object they have set their hearts;—to this object they have devoted their best energies of body and mind; and for its attainment, they are ready to make large provision of money and men. Parents, in the various stations of life, are ready to give of their substance, and cheerfully to yield up their sons and their daughters, as missionaries to the destitute and wretched. The prayers, the alms, and the efforts of the denomination, through the length and breadth of the land, go up together as a memorial before God; and, taking hold of His strength, they are ready to say, in relation to the stupendous work before them, "we are fully able" to achieve its accomplishment.

In this matter, the denomination feels grateful for the help of every auxiliary that a kind Providence may furnish in the persons of individuals of piety, talents and influence. But should any one of these individuals, or *two*, or *ten*, or *fifty*, set up their claims to exercise the power of dictation, they may not expect an exemption from the disastrous experience of others, who have taken a similar stand. No dictation will be allowed for a moment. No threats will intimidate or prevent the onward course of duty;—for the denomination will not leave the work to come down and parley on trivial matters: for why should the work cease? We have read in the unerring word that "one is our master, even Christ," and that all the disciples are brethren. Parity is our doctrine,—and on the principles of parity the denomination will act. No man or set of men, however high they may have attained in public confidence, or in the lore of the schools, will be tolerated in the assumption of arrogant claims to superior consideration, in opposition to the voice of the body. *Onward*, is the watchword, and those who will not travel with the camp, may expect to be left behind.

These remarks are made in perfect charity, accompanied with an earnest desire, that with former experience before us, none may do themselves harm by an undue anxiety for prerogative. While we would esteem every faithful brother, very "highly in love for his work's sake," we cannot consent that any should "lord it over God's heritage." An important crisis is approaching, and the expected meeting at Philadelphia, will probably result in strengthening the bonds that should unite all hearts in holy benevolent enterprise, or in alienating the affections and throwing off from the common

centre, some who have been accounted leaders in the camp of Israel.

How does it become us all to look well to the path we tread, and remember that one false or rash step may be fraught with irreparable mischief to individuals, if not to the cause.

A BAPTIST.

For the Christian Secretary.

No. 6.

St. Marys, Ga. March 16, 1837.

Mr. Editor,

In my last, respecting the canal from Brunswick to the Great Satilla, it should have been to the *Altamaha*, that is to say, the canal goes from Brunswick to the Altamaha river near the mouth. And the rail road which is to be the great thoroughfare of all the Atlantic States to New Orleans, will run from Brunswick in this state to the *Appalachicola* river, and perhaps to Mobile. To afford you some farther idea of its contemplated good results, I would add that land 15 miles from Brunswick, (as I am informed) could have been purchased at the rate of 1000 acres for five dollars, and the same will now bring three dollars an acre, and the change of price has taken place this winter. They are dismissing the Irish employed at 20 dollars a month, and offering for slave labor 25 dollars a month and board, the latter being the better workmen. If all the southern country does the same, as I heartily hope they will, the quarreling and turbulent dregs of Ireland, will not hear of such bounties bid up for emigration to this country as heretofore. We are already overstocked with them, and if the period should arrive when new and extensive railroads are no longer built, the locusts of Egypt would be a trifle compared to the destruction of these intruders upon our peace and plenty.

Since I last addressed you, I have been travelling most of the time,—have seen droves of *wild cattle*, and the more furious *wild boar* of the forest, all of which were as wild, and fled as precipitately as the wild deer, with which at times they seemed to associate. They were all a lawful prize to any person disposed to shoot them. It is difficult however to conceive of the speed at which they appear to fly at the sight of men.

With regard to the war in Florida, I would remark, that the general impression is, there is now a prospect of a speedy termination. But since my last, the prevailing opinion has been and is still entertained by many, that the conduct of the enemy is a mere game of the Indians in order to prolong the time, so that if possible they may again reach the hot weather, that must drive the whites back to the North for another summer. The Indians are a treacherous, sly, cunning, and lying set of beings. (Pretence of infidels to the contrary notwithstanding) They are not to be trusted a moment in any declaration they make. Our army has too often been gulled by them, and appear not yet fully to understand their deceptive character. They have doubtless been greatly abused, and the war has been a most unrighteous one; indeed little better than piracy upon the rights and property of the Indians. The conflict has shown most conclusively the folly of taking arms, instead of doing justice to injured rights. It is stated at Washington, that $15,000,000 have already been expended, and two millions more are appropriated. No less than seven steam boats have stopped at the wharves of this city in about a week loaded with troops and horses. About 400 of the latter, and they will like thousands of others be sacrificed, for if peace is declared they will be sold there at auction at probably one twentieth part of what they cost.—They are exceedingly high in this country when they must be purchased. A horse here, that in Connecticut would not bring 75 dollars, sells now at from $200 to $300. After they have been in the army they are considered good for nothing. As they have been ordered by Gen. Jesup, it is necessary for them to go on, because they can never know that peace is established until the Indians leave the country which a number of them have engaged to do on the 10th of April. But their vengeance is not fully satisfied, for their depredations and murders are still continued by small parties.—It is said that the lamented Capt. Dade dropped a tear, when Micanopy their chief made a speech before him, as follows, "*These trees are as our bodies, and their branches as our limbs, and these waters as our life's blood, and we will die in their defence.* Dade and his 200 troops were soon after all butchered but two. It is said, the tops of the trees are full of bullets, thrown there, through the agitation of his troops, probably not taking any aim, as the ground is level. Our Generals have not appeared to understand Indian warfare, and their troops are panic struck. Gen. Clinch, now of this city, fought the only battle among the Indians, which has been productive of any good results. He had about 200 troops, and was at the point of total destruction a number of times. Three balls passed through his clothing, one of which went through his hat, and five balls entered his horse, sixty-three men killed and wounded. I allude to the battle at Withlacoochy, about a year since. This is the only bright star of military glory in all the dark nights of the Floridian war.

But waiving this subject, may the Lord send peace to this afflicted country The pecuniary losses of individuals is immense, to say nothing of the immense waste of human life, which is of vastly more consequence than all other considerations mentioned, and I fear much more blood will yet be shed. I hope it may not be uninteresting to your numerous readers, if I here introduce a short sketch of what I saw recently on a visit to Gen. Charles Floyd, son of Gen. John Floyd, ex-member of Congress, as it was one of deep interest to myself. He has acquired an *armory*, as well as a cabinet of curiosities, the most unique in this country, and probably considering his age, 37 years, the most singular in the world. Many of the military weapons he obtained at Waterloo in person. Among them are two swords kept reversed under a splendid bust of Buonaparte. They are 3 1 2 feet in length, which with the scabbard weigh 6 1-2 lbs. each. (Our swords weigh 1 lb. 14 oz.) What strength must be requisite to wield them! They were worn by the French Cuirassiers. He also had singular pistols obtained there—many skulls, one of which had a sword gash, 4 or 5 inches long, that passed entirely through the skull that length. Many bullets picked up on that ground whose history of course is unknown. Pairs of spurs, worn in that battle, the gafts of which were 5 inches long. Large locks taken from the cannon which fired with a flint by pulling a string. He had also, a splendid highland dirk, on the blade of which was engraved *vincere vel mori*, (to conquer or die.) On one side of the plated metallic scabbard, was a knife in one case for it, and a fork in another; all worn without any inconvenience in carrying the dirk. The whole presented a curious combination of the useful with the murderous weapon. Large Mahommedan or Turkish scimetars, one with a concave, another with a convex edge, each about 2 1-2 feet in length. An instrument somewhat similar to the preceding, called a yachtigan; the whole scabbard though large and heavy is all of solid silver. The sword of the late Wm. Pinckney, our minister plenipotentiary to Russia, which he wore in the Russian court. Also a new sword that cost $100 in England. A rifle made in Philadelphia, for which he gave $135. A pair of English pistols at $350, and a small carbine at $300. A Scotch sword, at 50 guineas, ($233) A pirate's sword with two edges. An elegant and singular halbert taken from an English Sergeant at the battle of Trenton. Also a yachtigan taken from a dying Turk, by Com. Decatur. A knife found among the slain Greeks after the slaughter at Scio. Golden stars were scattered over the whole length of the blade.

In addition to these he had a great variety of Indian weapons, bows and arrows, tomahawks, with a pipe bowl of peace on one side and the hatchet of the tomahawk on the other, and a hole through the handle for the purpose of smoking. These were of various sizes, and from 10 inches to 3 feet in length. The General has opened a number of Indian mounds which abound in this country. I have seen a great number, one of which was from 10 to 20 rods long, and from 10 to 15 feet high through the whole length. Vast quantities of oyster-shells are visible in their vicinity, evincing clearly, that the mounds were erected in the interior of their towns, perhaps for their better protection. Most of them have been repeatedly opened, and the exterior is now whitened with the fragments of Indian bones. *The mounds and bones are here, but where are the spirits that once animated them! and what are their present reflection.*

The gentleman mentioned has a number of Indian skulls, quantities of their teeth that are as perfect and neat as polished ivory; beads made of bone, also a very fine red paint, the composition of which I am told is not known. These were dug from mounds having trees in them more than 100 years old, as they are 4 or 5 feet in circumference. Specimens of all these relics he presented me. How vastly interesting it would be to know the whole history of the individuals represented by these remains! He has also the skulls of the five Spanish murderers mentioned in a former letter. The skull of Comstock, the great mutineer and murderer, on board the ship Globe from Massachusetts, who was himself finally murdered in the Mulgrave Islands. Also the skull of Marquis Montelet, who died on Sapelo Island in this state. He was so extremely delighted with the intelligence that the Bourbons had again obtained the throne of France, he burst a blood vessel and died where he stood.

The *coin and medals* which the General obtained from various parts of the world, are also interesting. I will however trouble you with one only, found buried by a side of a skull in Florida. On one side is *Sanctus Christopher*, with the bust of a man, on the other *Santa Barba*, and a female figure with a singular costume, —not dated.

One fact may be mentioned with regard to the skulls of the murderers—their foreheads were exceedingly low and compressed in front, while the brutal or animal parts of the head were large and prominent; not much unlike the skull of the bear, which had the honor or misfortune to lie in the same box with these once blood thirsty heads.

Gen. F. has arms enough to equip fifty men for battle, most of which were presented by individuals knowing his peculiar taste for the ancient and the curious. He is so great a marksman, that he can hit a quarter of a dollar at ten paces, ten times in succession with a pistol ball. Is what is here styled the greatest shot in Georgia. Efforts are making by the friends of both parties to adjust a threatening duel now on the tapis. The other party, a Major informed me, that if not settled, the shot should be but one *foot* distance from each; that is, each man should stand with the muzzle of his pistol against the breast of his adversary, at the word fire, which of course must be death to both. In all such cases, over their grave it should be written, "*died Abner as a fool dieth.*" These parties, however, are men of the highest rank in society here, and in other respects, are certainly very worthy men. And it is devoutly to be wished that their difficulties (connected with election to office,) may be adjusted, as they both have interesting families, and too much good sense to fight. Two young men some time since fell here in a duel, and were both buried in one grave. They could not agree while in life, but their dead bodies can sleep on the same pillow. They do not "rest alone in their glo"— folly!

I would add, respecting the General F. that he is a masterly (though self taught) painter, and makes a good likeness from recollection, by merely seeing the face once, without any sitting. Can copy any hand writing whatever, so that no man can discover the difference or select his own original. Wrote the Lord's prayer with the naked eye in one line of only 2 3.4 inches in length, and 5 or 6 [illegible] over in the side of a 6 1.4 cent piece. Gave it to me within a circle of an inch in diameter, however incredible it may appear.

A very singular association of ideas arose in the mind as I looked upon a row of fine bronze busts in his cabinet, consisting of *Turenne, Voltaire, Rosseau, Conde, &c.*, said to be very exact representations of the individuals.

But among a multitude of interesting curiosities which I have not room to mention, I will only notice a very rich and highly polished *hanger*, a short, broad sword of the Turks, a present from Constantinople. Near the hilt it was covered with Arabic inscription, the English of which is as follows, "God! there is no God but God, and Mahommed is his prophet. The sword is the key of heaven and hell. A drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment; his wounds shall be resplendent as vermillion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim. I believe in the bridge of Sinat, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre—all must pass over it, and the wicked shall be thrown off."

These mottos constantly before the eye of the soldier, though probably copied from the Koran, appear to afford some reason why ignorance, and credulity, should be so horridly deceived, and why the Mahommedans fight with such desperate enthusiasm. O that we like Paul could be inspired of the Holy Spirit, with true faith and zeal to fight the battles of the Lord.

Affectionately yours,

AMICUS.

For the Secretary.

EVIDENCE OF INSPIRATION.

Mr. Editor,

The subject we have undertaken to discuss, is one of deep and thrilling importance, and, it is a matter of much regret, that we are only able to submit a few of the more prominent considerations, which are strong to its support. It is now time we proceed to a *third argument*, in favor of the position we have assumed—the *holiness* and *purity* of the Bible. The *label*, which we find invariably inscribed upon it, and that blazes in the eye of even the casual observer, is "*Holy Bible.*" The title is frequently applied to it, likewise, of "*Holy Scriptures.*" And this precious revelation clearly and unequivocally asserts of itself, that, in its production, "*holy men* spake as they were moved by the *holy Spirit.*" There is something, in the frequent use of this striking phraseology, which demands in imperious tones, our candid examination. If this book, with all its exalted pretensions, is indeed from God—if it is, in fact, as it sternly avows, the offspring of the eternal mind—then shall we find the impress of the *Godhead* indelibly enstamped upon it. It will reflect, in vivid colors, internal and resistless evidence of its heavenly origin.

When we adduce its *moral purity* as genuine proof in behalf of the scriptures, we are fully convinced that every impartial reader will subscribe at once to the correctness of our sentiment. Compare this invaluable legacy with the sacred writings of the *Mahomedan* or the *Hindoo*, which are replete with observation of their divine origin, and you will perceive, at a glance, that the Bible alone can stand the test of a rigid and judicious scrutiny. What are the glaring characteristics of every other book, which claims the Deity as its "author and finisher?" Look at the *Koran* and the *Shasta*, and no difficulty, we apprehend, will obstruct a speedy answer at this interrogatory. Both of these compositions are far—very far—yea, heaven-wide! from being holy. *Licentiousness*, in all its complicated variety of texture and shade, abound in them "from the beginning even unto the end thereof;" while on every page are visible the deep wrought stains of pollution. These *streams* are *corrupt*, and they point with unerring distinctness to a polluted *source*. Not so with the inspired volume of unfailing truth—with these waters of life no dangerous defilement has ever been mingled, and wherever they flow they impart beauty and fertility.

The Bible is a large and comprehensive compilation, and within the ample scope of its *histories*, its *prophecies*, and its *promises* is contained a vast deal of reading. The *moral law*, that transcript of infinite wisdom, which was recorded by the finger of God himself on the tables of stone—is a brief summary of the entire volume. Let us then survey the law of ten commandments, and the Bible in general, and see if they will maintain our assertion of the *holiness and purity* of the book. The scriptures, we admit, sometimes discourse of flagrant and debasing crimes. They exhibit to the view of mankind in all their naked deformity, those *odious characters*, who have been steeped in infamy, and have revelled in sin. But they do this invariably, with the most revolting disapproval. If they transmit from age to age the memories and the conduct of such monsters in guilt as *Saul*, and *Ahab*, and *Judas Iscariot*, their purpose is to hold them up as beacon-lights to warn others of the disastrous consequences of transgression. Although, when historising, the sacred penmen do not always stop to condemn each particular offence, they do, in the aggregate, denounce them all with the severest anathemas, and illustrate by their effects, their awful enormity in the sight of God. The question is not whether the libertine can procure from them fuel for his raging flame, but whether, when perused with seriousness and candor, they do not produce the opposite result. Whatever forbids the exercise of base passions, and unholy acts, must be from a good source. The law forbids, in decisive and indubitable language, the slightest appearance of evil, and hangs the most formidable penalties "*in terrorem*" over the head of the wilful offender—and the whole tenor of the Bible is in exact coincidence with the requirements of the law. The holiness and purity of the Bible being therefore established, we deem them an irrefutable argument in favor of our position.

The inspiration of the Scriptures is further shewn by the manner in which they describe the *creation* and the *fall* of man. *Creation* is a grand and fruitful subject, and one on which uninspired men, however splendid their genius, or extensive their attainment, will betray their weakness as soon as they attempt to discuss it. They speak uniformly in labored and turgid language whenever they approach it, and their ideas are entirely crude and unsatisfactory. But when *Moses* touches this sublime theme, how heaven-wide the reverse! What inimitable simplicity, what compass and elevation of thought he brings to the task!! The light of nature is sufficient to reveal to us a *Being* of infinite intelligence, and almighty power, but respecting the original formation of man, the image of this Being not as to body, but as to intellect, the oracle of nature is dumb. All the information that we receive on this point must necessarily be derived from a power beyond and above nature. Such information we have obtained, thanks to God! thro' the medium of revelation. Thus is discovered distinct evidence of the origin of the Bible upon the very first page of it. Man is also created in the *moral* as well as the *intellectual* image of his *Maker*. "And God said, let us make man in our image, after our likeness!" How and why he apostatized from his original state of purity and happiness, we shall not endeavor to unfold. It is one of those *mysteries* of Providence around which hang "clouds and darkness" impenetrable to human vision. The fact that man is in a fallen and ruined condition is as perfectly clear as the light of the sun at mid day. Permit us to advert to the test of obedience with which the Deity chose to try the strength of human fidelity. How extremely simple it was! a mere *fruit tree!* Infinite wisdom selected this in preference to any thing of greater value. This procedure of our kind heavenly Parent has been treated with profane levity by the reckless Infidel—that *Eve* should have been condemned for only taking a single apple is considered monstrous in the extreme. But the value and importance of the test has nothing to do with the matter. Breaking over supreme authority—grossly violating the law of God—this is the only thing to be considered. If the test had been greater and more attractive would not the temptation have been proportionably aggravated, and would not this circumstance have been urged as an excuse for disobedience?

Now let us look at the curse pronounced upon Adam and his posterity, and see how strikingly it has been fulfilled in the history of our race. Unto Adam he said, "because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Now is not this precisely so? Weeds and briars will grow any where, but things which we wish to cultivate, and upon which we expend all pains that they may flourish to maturity will be easily killed. Behold, too, men and animals toiling always and forever to obtain their sustenance, and literally moistening the earth with their sweat. How literal the fulfillment! We have the proof continually before our eyes of the truth of the Bible. Glance, too, at the curse pronounced upon the woman, how exact its completion in every respect. "Unto the woman he said I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, &c." Tis not so with any other animals. Woman alone is the victim, and this is the most remarkable! the agreement between the *fact* and the *prophecy*, how perfect! Notice, likewise, the curse placed against the serpent. In this case too how complete the agreement! how great the enmity all over the world towards the whole tribe of snakes. There has ever existed a sort of instinctive abhorrence between the seed of the woman and the seed of the serpent. By what else than the finger of God could so exact a picture of the creation and the fall of man, together with a prospective view of his offspring in every age, have been described? No eye but that of omniscience could possibly determine the end from the beginning.

G. H.

(*To be continued.*)

More good news from the North-western Indians.

Extract of a letter to the editor of the Christian Guardian, of Toronto, U. C.

Aum-nid tje wun nongk, St. Clair, March 10, 1837.

DEAR BROTHER,—As Brother J. Evans is so very busy writing Indian Hymns, that he can get no time to write anything else, he wishes me to send you a letter about our Quarterly Meeting. I cannot write the Shaug-kunnauzhsh language very well, but I hope I can say a little to our good friends who are always glad to hear about this good work of God. Our Quarterly Meeting commenced last Saturday, at four o'clock. Br. Evans preached to us from the good words that are in the book of good Job, xxii. 26, 27. We felt the good word to be the power of God unto salvation to our souls.

Sunday morning Br. Evans left us, and went about 10 miles down the river to Mr. Sutherland's, and preached to the white people there. I felt very much like as I used to when my father and mother left me alone in the poor bark wig-ke-waum, for the sake of getting a little fire water; but I remembered the good words of Jesus, where he says that where two or three are gathered together in his good name, there he is in the midst of them; and surely when we had meeting we did not only feel that he was in our midst, but even in our hearts. I talked to the Indians from the good words that are in the book called Psalms, 133. We remembered the feasts we used to have while in darkness, and in the service of Mud-tje-mun-ned-too, where there is nothing but hatred and fear of one another. I could not find words that would express the love we felt in our hearts, while in the house of God. Great Spirit, help us to be more thankful and to proclaim for what Thou hast done for us poor Indians—

"Let earth and heaven agree—
Angels and men be joined,
To celebrate with me
The Saviour of mankind.
To adore the all-atoning Lamb,
And bless the sound of Jesus' name."

At four o'clock in the afternoon, Br. Evans returned, and immediately our great love-feast commenced; and while the bread and water was given to us, Br. Evans spoke very feelingly of the love of Christ,—thanked Him very much for saving so many of these poor Indians. The Indians were very sorry, and happy too, to hear him say that he thought this might be the last time that he was eating and drinking with him, till we should meet in our Great Father's house in heaven. Many of the brethren got up and told us what Jesus had done for them; of which I would be very glad to send to you, but my paper tells me in my mind, that it would be more than it could carry; so I will only write what one of them said; his words translated, are as follows:—

"My Brethren,—myself too is very happy and thankful to the Great Spirit for sending his Son Tjeez-suzs Ki-yazsdt (Jesus Christ) to save me from wickedness. I once loved the fire water very much; but I love Tjeezsuzs now more than I did it. When I first found his love to me, I thought I would live without having the mud-tje mun-nid-too to trouble me, but I am sorry to say that I have since found him to be like raccoon, when I have tomahawked him, would really appear as if dead, but after a while would come to life again; but notwithstanding, I am great hunter, yet never found one that I could not kill with my tomahawk; and I am sure the grace of God is very far better than my tomahawk, though the mud-tje mun-nid-too may be more hard to be kill or conquer, than the raccoon, but God is mightier than him. I believe very streng, that if I be faithful in praying through Tjeez-suzs for help, I will get to heaven; there this wicked spirit will no more trouble me. My heart is all in blaze with love to God and brethren."

While commemorating the death and love of Christ to us, we were lost in love and wonder, and said—

"Here Lord I give myself away,
'Tis all that I can do."

When I first came to these Indians, they had many offering-poles standing along the shore of this river; but now they are all but two cut down and made into stakes for fences, and I think the remainder will soon be made into stakes too; for I am sure they will be more useful than they are now.

The Indians are now going to their sugar places, and there, instead of hearing them singing the songs of our fathers, with the mud-twa-ug-kog-kwaun, (drum) we can hear them singing the good Methodist Hymns to the praises of God; and instead of hearing them praying to the gods of our fathers, we can hear them praying to the Great Spirit of heaven and earth through Jesus Christ. I remember very much the good words that are in the good book of God, especially those in the book of Psalms, lxxii. 9. Yes, they begin to bow themselves before Him. The songs and gods of our fathers begin to disappear.—May all the gods of Indians soon be done away; and let Thy will be done on earth as it is done in heaven. O how good is Jesus' name—

"His name the sinner hears,
And is from sin set free;
'Tis music in his ears,
'Tis life and victory.
New songs do now his lips employ,
And dances his glad heart for joy."

Yes, Mr. Paper-maker, if you had seen these Indians a few years ago, you would think they were the animals you called Ourang Outangs, for they appeared more like them, than human beings; but since the Great Spirit has blessed them, they have good clothes,—plates and dishes,—window and bed curtains,—knives and forks,—chairs and tables; and one of the chiefs has saved plenty of duck and partridge feathers, and has got a good feather bed; but what is better than all these things, they have the religion of Jesus Christ in their hearts.

The Pagan Indians on both sides of the river are complaining, and say that we have not visited them, that they might hear the good word of God; and I am sorry to confess that we have not. The reason is, we have been working day and night like horses that have good and industrious masters. We have been very busy in translating the good Methodist Hymns into our language ever since twelve months ago, and we are not sorry for the time we have spent in writing, for I am sure one of them is worth more than all the songs and tunes of our fathers, for which we would give every thing we had, and spent most of our time for to learn them. We are in hopes of getting them soon ready for press.

Br. Pirce is doing very well in teaching our children how to read; they can now read and write in English and Indian very well;—we hope God will make them very wise, that they may make good use of their learning.

I am your very unworthy brother,

GEORGE HENRY.

The Church at Griffin's Mills, West Aurora, N. Y. is enjoying a most delightful and precious season of refreshing—God's Spirit is at work.—*Buf. Spectator.*

From the Morning Star.

REVIVALS.

A most glorious revival has lately been experienced in East Harwich, Mass., and is still going on in power. Upwards of 150 have already experienced a change of heart.

In Lebanon, this state, there has recently been a deep and solemn work of grace; a number have professed to "find Him of whom Moses in the law and the prophets did write, Jesus of Nazareth."

Sixty souls have recently experienced emancipating grace in Tuckerton, N. J.

In Lima, N. Y. the Lord has revived his work. A number of the students of the Seminary in that place, with many of the inhabitants, give good evidence of regeneration.

The towns of Louisville and Masseuivs, N. Y. has been visited with showers of mercy during the past winter, and 120 souls became subjects of the converting grace of God.

On Barnesville circuit, Pa., rifing of 400 have professed conversion within a few months past. Men and women of every age and rank are among the converts.

On Painesville circuit, Ohio, 25 or 30 have lately found peace with God.

In Cambridge, Ohio, 64 souls were added to the number of the people of God in a late revival.

By request of the Committee we ask all editors friendly to the Convention, to give the following notice a conspicuous and repeated insertion. For ourselves, we cannot but express the cheering hope that the correction of the "*misconception*," noticed by the Committee, will remove all objection on the part of all our friends; so that with united hearts and vigorous measures, we may in the proposed Convention, concentrate the entire energies of the denomination, in this holy cause.—*Monthly Paper.*

PHILADELPHIA BIBLE CONVENTION.

The undersigned, appointed a Committee by the Conference held in Hartford, April 28th, 1836, to make the necessary arrangements for a Bible Convention, do hereby announce to the public, that the proposed Convention will meet in the meeting house of the 1st Baptist Church, Philadelphia, on Wednesday, April 26th, 1837, at 4 o'clock, P. M.

The Committee on republishing the above notice, take occasion to obviate a misconception which, they regret to learn, has to some extent prevailed. It has been said, that since the action of those who constituted the American and Foreign Bible Society at New York in May last, the original purpose of calling the Convention has been forestalled and its duties anticipated, and some of our brethren have, on this account, manifested an indisposition to attend the Convention.

To correct this misconception, the Committee beg leave to state their full and decided conviction that the whole subject of a Bible organization for the Baptist denomination, is entirely open for the deliberation and action of the proposed Convention. They do therefore most cordially and earnestly entreat Baptist State Conventions, Associations, Churches, and Bible Societies, throughout the Union, to send their Delegates, and in free Convention at Philadelphia, adopt such measures in reference to the Bible cause, as shall on consultation be deemed expedient.

WM. T. BRANTLY,
SPENCER H. CONE,
RUFUS BABCOCK, Jr.,
JONATHAN GOING,
JNO. L. DAGG, } Committee.

From the Bap. Miss. Mag. for April.

Extract from a letter of Mr. Hancock.

At the late Conference, among other things discussed, was the subject of reducing the size of the Burman type. It was found by computation, that by reducing it one size, nearly one half of the present cost of printing would be saved. This fact forced itself upon the judgments of all, and they made it my business to see the object accomplished. Consequently, I expect to leave Maulmein again in the course of the next month, to ascertain whether I cannot procure a punch cutter from Bengal to do the work here; if not, I shall remove with my family to Calcutta, to oversee the work. Br. Osgood has taken charge of the printing establishment pursuant to this business, and if his health continues as good as it now is, will probably continue to superintend it, though I should return to do the work here.

The Office has been kept in constant and steady operation; producing daily, 2250 sheets, or 36,000 pages; and since the arrival of the power press, the quantity has been much increased. When it was first put into operation, 1500 sheets a day were struck off, though much of it was spoiled by the workmen. This was anticipated, and we used broken paper; 2250 sheets are now struck off, which is the same amount as that produced by the three hand presses. It requires, however, more of the personal superintendence of the overseer, than all the rest of the establishment. Our native workmen cannot be trusted with a piece of machinery like this; and could we find one more trusty than the rest, we can place no dependence upon them for any length of time. The press is a beautiful piece of workmanship, and I think decidedly the best I have ever seen. The report of your printer at the close of the present year, will show that we have not been idle in the work of supplying Burmah with books. I will not anticipate that report by an account of what has already been done. The 3d volume of the Old Testament is now in circulation as a whole, which makes the Bible complete.

Blandford, Ms., April 18, 1837.

To the Editor of the Secretary,

Dear Sir,—The following is at your disposal, should you deem it worthy of an insertion in your paper. The letter dated March 18th, 1836, was received sometime in the winter. Although written a year since, the matter which it contains is, I believe, new. I send it entire. The one dated Sept. 29th, 1836, was received the present month. The former part, being too personal for publication, is omitted.

Yours respectfully,

JAMES R. BOISE.

Bankok, March 18th, 1836.
Siamese New Year.

My Dear Brother,

The Siamese year *begins* at its *middle*; or the beginning of the year is on the first day of the fifth month according to its own calendar. This occurs to-day and is according to the Chinese reckoning the first of the second month. It has been a day of festivity, and among other amusements for the occasion some priests funeral ceremonies have been observed and their bodies buned. The body of a priest is considered more sacred than of the common people; and in Siam the more important personage secures not the greater *lamentation*, but the greater *festivity* at his funeral. The spot for burning on this occasion was about a mile below my house, and during an hour and a half, or two hours nearly, one continuous procession was passing my house, from the city, to the place of burning. Their method of burning on this occasion, was to place the corpse enclosed by a gilded coffin upon the funeral pile, with a pagoda though frail, richly ornamented, covering the whole, while a rope was extended from the corpse to the distance of several yards, and to this rope was attached a rocket in the form of a fable monster, which being set on fire followed the rope with great rapidity towards the funeral pile. Some exploded before reaching the corpse, but after a few experiments which were unsuccessful, only as they afforded amusement to the bystanders, one of these frightful images with his internal fires reached the place, and seemed willing to be lost in the ruins of which it had been the instrumental cause.

The Siamese regard it a mark of weakness in the living, and a calamitous indication to the dead to mourn at a funeral; it is, therefore, made an occasion of mirth and revelry. Let the most decided infidel in an enlightened country think of making the death of a child, or a parent, the occasion of tumultuous festivity, and the most abandoned wickedness, and then say, if his conscience will allow, that, "the heathen have no need of the gospel."

As the Siamese joined the Chinese, in celebrating their "New Year," so the Chinese in turn, pay the natives of the country a compliment to day, by joining them in drinking, gaming, fighting, &c. As a *specimen* of the results of this day upon the *present* welfare of the heathen, one man was brought to the dispensary who had lost all his money by gambling, then fought till he came near losing his life. He was brought in, a most frightful object, with his head shockingly mangled, with his long Chinese hair mingling with the blood and wounds, his hands lacerated, and his body bruised. I could not fail while dressing his wounds to remind him of the wretchedness he was inflicting on himself for time, and of the awful doom that awaited him in eternity.

May the misery of the heathen enlist the prayers of the Saints, and call forth many to their help—prays

Your affectionate brother,

WM. DEAN.

Bankok, Siam, Sept. 29, 1836.

My Dear Bro. Boise,

* * * * * *

I am encouraged to hope that some good will result from my humble efforts among the Chinese, though trials continually meet me in comparison with which the privations and self denials, I had been accustomed to associate with the missionary life are not worthy to be named, and with which the few I was called to experience in the early part of my missionary course, can scarcely be compared. The loss of friends* however severe the trial, the misery of associating with degraded, filthy, obscene, malicious savages, however oppressive to a christian's heart, and the want of civilized and christian society, however much lamented, can all be endured with patience, and even cheerfulness; but when the missionary is called, (as he must expect to be) to see some of those for whom he has labored, and prayed, and who have given him evidence of having turned from heathenism to christianity, turning again to the wretchedness of paganism, while he is left to weep over his blighted hopes, and an injured cause, and souls ruined, *he needs grace from on high.*

My health is perfectly good, and I feel happy in living for Christ, and still hope in his mercy.

Most truly, yours,

WM. DEAN.

* It will be recollected that brother Dean was separated by death from his wife about the time of their arrival in India.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 22, 1837.

THE PUBLISHER'S CONSOLATION.

Post Office, Brockport, N. Y.
April 5, 1837.

To the Publisher of the Christian Secretary,

Sir—Your paper addressed to Henry Davis, is not taken out of this office.

Yours, WM. H. SEYMOUR, P. M.

Reason: Mr. Davis has left the country, and it is generally believed that he will not return, and the papers are not called for.

Remarks.—The paper referred to above, has always been directed with a prefix of *Rev.* to the name of Henry Davis, and has been sent till he is indebted to the office $10,50 cents. We never had any personal knowledge of the gentleman, and should this notice meet his eye, he is authorized to use it as our voucher (as far as it goes) to the people where he dwells, of his moral *honesty.*

We are compelled to adopt this course by a sense of duty, and the multiplied instances of a similar nature among people who are professed *christians.* We have on the books of this paper many names of men, who, without leaving the country have long since stopped their papers, indebted, some less and some *more* than the absentee from Brockport, and who treat the oft repeated solicitations of the Publisher with a truly philosophical indifference. There are several such men in Pittsburgh, Pa. We give them no assurance, that their names will not soon be used as *filling* for the Secretary.

We now speak of a third class of *takers* of the paper, and are proud to say it is comparatively a small class. We mean those who have neither "left the country" nor stopped the paper; but have "stopped payment" only, till they are in arrears in all sums from $2,50, to $20, each. One who owed the last named amount, recently forwarded a twenty dollar bill, post paid. It was man like, though late, and we thank him for it, and hope all others in like circumstances will follow his example; and by doing "justly" relieve us in these hard times.

MINISTERIAL TITLES.—This is a subject on which something has been said a number of times in this paper; especially in reference to the "*honorary degree* of D. D." It has been opposed solely because it was, and still is believed to be contrary to the letter and spirit of the word of God.

A writer in the Christian Watchman, over the signature of Titus, has been putting forth several numbers upon the use of "Ministerial Titles," which from the first we have copied into the Secretary; and our readers can judge of the ability with which they were written. For one, we confess our opinion, that his remarks have savored too much of timidity to produce any effect. We conjectured that his milk and water tone was owing to a flourish of the editorial switch, which was made in the same paper that contained the first words of Titus upon the "delicate subject;" and are confirmed in this opinion by a spirited and bristling article upon the formation of the American and Foreign Bible Society, signed Titus, and inserted in the Christian Watchman. In this his last performance, Titus shows himself to be a spirited knight, and fearless of throwing a lance, however pointless his meekness (shall we call it?) rendered him when attacking titles. Perhaps however, we wholly mistake him. We now proceed to give our reasons for again adverting to the subject of D. D. which we are apprehensive will be the last time we shall trouble ourselves, our readers, or our *honored* brethren, upon a subject which to many is full of hope, to others full of expectation, to others a dazzling star of ambition, to others, full of fear—to others, of no more consequence than "the color of one's night cap,"—*quoted.*

The Editor of the Christian Watchman in a late paper, has made some remarks by way of reply to Titus; and among others has told the world what the Rev. Mr. Porter, of Andover Theological Seminary, recorded in his private journal as one reason for rejecting the "honorary degree of D. D." when conferred upon him by a civil corporation called a college. Mr. Porter is made to say, "If it make any distiction, it is only literary, not official. But it makes no distinction, because it is so often conferred on boys and blockheads, that it ceases to denote that real distinction, which personal and real merit establishes."

We have long viewed the subject in the same light, but being ignorant that any one as eminent for learning and piety as the Rev. E. Porter had recorded the fact, we had never dared to speak our opinion. But as it is now established by the highest human testimony, that the "Honorary degree of D. D. makes no distinction," but has come "often" to be bestowed upon "*boys* and blockheads," we are alarmed at the course we have heretofore taken, while in our ignorance we have followed suit to the colleges, and annexed the D. D. to men's names to whom our *betters* had appended them. We avail ourselves of the earliest opportunity to tender our humble apology to every living man to whose name a D. D. has been annexed in this paper in days gone by, and to assure them one and all, that we meant by it neither *boy* nor *blockhead;* for we were wholly ignorant of the fact that the most knowing ones, were secretly recording their testimony that our Presidents of colleges were thus trifling with the ignorant, mocking God, and insulting the best men in the Church. We leave the college officers on whom the guilt of this treason against literature and religion is charged by the Rev. E. Porter, to answer it in their own way to whom it may concern; and assure the whole body of gospel ministers that we shall henceforth endeavor, scrupulously to avoid inflicting injury upon the feelings of any person by annexing a D. D. to his name, so long as the care of the paper devolves upon the writer.

As it now appears to be a fact that colleges are promiscuously showering this title upon "boys, and blockheads," as well as the deserving; and as most people may be at loss to know which is which by the D. D., we promise to avoid exposing any person to suspicion of incapacity from either boyhood or intellectual paucity, so far as such exposures can be avoided by an *entire disuse* of the D. D.

We think the testimony of the Rev. E. Porter, should induce every writer and editor to take this course, and shun as they would slander, the use of capitals, which mean anything, every thing, or nothing. Having been a thousand and one times told that Doctor in Divinity meant exclusively a *teacher* of divinity, and was not a title of honor; we have often nearly resolved to apply it indiscriminately to all ordained ministers of the gospel. But this was in the days of our ignorance; as we have now the light of a great and good judge upon the subject, honestly recorded by him in retirement, and finding the thing is a variable index, we shall use it no more.

The *Mothers' Monthly Journal* for April is received. Contents.—For who hath despised the day of small things? No. 1.—The broken Penknife.—Extract of a letter from Mrs. Bingham.—Report of the North Murray Maternal Association.—Be wise to do as well as to learn.—A dying Mother comforted.—On cultivating Benevolence in Children.—Scraps.—An observing little boy.—Beautiful tribute to the memory of a deceased Wife.—The Education of the Memory.—Pernicious Practice.—Obituary. *Poetry.*—Child's Hymn.—Come, Spring, Come. Utica: Printed and Published by Bennett & Bright. Price one dollar—payable in advance.

ORDINATION.

Ordained, on the 12th instant, over the South Congregational Church and Society in this city, Mr. Oliver E. Daggett. Introductory Prayer by the Rev. Mr. Vanarsdalen, recently pastor of the church. Sermon by the Rev. Sereno E. Dwight. Text 1. Cor. 1. 14—*As also ye have acknowledged us in part that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.*—Ordaining prayer by Dr. Perkins.—Charge by Dr. Hawes.—Right hand of fellowship by the Rev. Mr. Bushnell, and concluding prayer by Rev. Mr. Spring. The audience was large, and all the services were deeply interesting.—*Watchman.*

General Intelligence.

☞ The Baptist Meeting-house in Springfield was struck by lightning on the 8th instant, while eight or nine persons were assembled for the transaction of parish business. The lightning struck the rod, and shot into the house through the floor, near a stove.—Mr. John Bowles and Mr. Solomon C. Warner, were struck to the floor senseless, and considerably injured. The house was also considerably damaged.—*Northern Courier.*

Loss of the Ship Candius.—The brig Maria Theresa, arrived at this port from New Orleans, has brought in the officers and crew of the ship Candius, Webb, of Thomaston, bound from New Orleans for Liverpool. The Maria Theresa fell in with her on the 1st inst., and found her on fire, she having been struck by lightning the night previous. It was blowing so hard at the time, that it was thought impossible for a boat to live, and they lay by her for some time; but the fire gained so fast, that a part of the crew were forced into their boat, and keeping before the sea, they succeeded in getting on board the brig. In this way, the ship and brig alternately lay under each other's lee, so that the boats could go to and fro before the wind and sea, and all hands were enabled to make their escape. In twenty minutes after the boats left the ship, her masts fell over her sides, and she was completely enveloped in flames. At twelve o'clock at night, when the Maria Theresa left her, the fire was bursting through her sides, and her deck had fallen in. The Candius was a new vessel of four hundred tons, and had a cargo of 1352 bales of cotton. She sailed from New Orleans on the 20th, and at the time she struck, was scudding under bare poles. The electric fluid descended the maintop-gallant mast and mainmast into the hold, splitting the mast and pump. Smoke soon after issued from the hold, showing that she was on fire. All hands were immediately employed in pouring in water, but without effect; and every crevice was then stopped with the hope of smothering the flames. In this situation she was fallen in with, and her crew providentially rescued from destruction. The ship was insured at two offices in this city, for $23,000, and about $12,000 on the freight.

Shipwrecks.—A Special Committee of the British House of Commons, after a careful investigation of the subject, estimate the loss of lives in the mercantile marine of that country, at not less than *one thousand* annually, and the loss of property at nearly *three millions sterling.* The London Naval Magazine for March, gives a list of 85 shipwrecks which took place in December and January—many of them attended with loss of lives. These disasters are attributed, by an Edinburgh meeting of merchants, to "the dangerous and defective construction of merchant ships—the inadequacy of their equipments—and the very unsafe state in which they are often sent to sea." A more prolific cause than either, is to be found in the word RUM. The adoption of temperance principles and practice on board many hundreds of American vessels, has already saved a great many lives, and a vast amount of property.

Intense Darkness.—The streets in London, on the 16th of Jan., were wrapped in thick darkness. At 1 P. M., it was difficult to see one's hand. A thief met a gentleman walking in the streets, snatched his hat from his head, and in a moment was lost in the surrounding darkness. The Standard says that this obscurity did not arise from fog, which is usually the case, but was in every respect similar to midnight. Navigation upon the Thames was almost suspended, and the drivers of the different vehicles were exceedingly slow and cautious in passing through the streets. The various public establishments in the city were as completely lighted up as when the pressure of business requires night attendance. A thick drizzling rain fell during the whole time.

Distressing Casualty.—A daughter of Mr Jos. Knight of Warwick, who had been sick for some time, on Sunday morning expressed a desire to have a piece of fresh fish. The father wishing to do every thing in his power to gratify the wishes of a child who was recovering from a dangerous illness, goes to the shore with his fishing tackle for the purpose of taking a fish fresh from the water; not succeeding in his attempts at the water's edge, he stepped into a small boat and shoved off into the bay, beyond the reach of any help from persons on the shore, when the wind and tide forced the boat out when it capsized. Our informant says when Mr. Knight was last seen he was struggling in the water—Yesterday morning the body had not been found.—*Providence Courier.*

Destructive Fire.—The extensive and valuable engine manufactory of Lewis Seyle, at Rochester, and the woolen factory adjoining, were consumed on the night of the 29th ult. The loss is $35,000, on which there was an insurance of $22,000.

It is stated in the Natchez Courier, that the large number of 250,000 slaves were carried into Mississippi, Alabama, Louisiana, and Arkansas, during the last year.

Harvey J. Marshall of Goshen, and *Ansel Dean* of Westmoreland, have *run away* indebted for our paper some 2 or 3 dollars each. Brethren of the quill! hit 'em a kick as they pass along.—*Newport Argus & Spectator.*

The Cathedral at New-Orleans, the night of March 5th, was robbed of all the holy vases and every thing valuable that came within reach of the villians.

The spring races commenced at New-Orleans, on Sunday the 19th ult. In the evening all the Theatres were open—the St. Charles, the American, and the Italian Opera.

Discovery in Central Africa.—Dr. Andrew Smith, who was sent out by the Cape of Good Hope Association into Central Africa, has recently presented to that body a very interesting account of his travels. The expedition under him, consisting of 50 persons, 150 head of cattle and horses, and 20 waggons, which started from Graaf Rniet on the 12th August, 1834, returned in the spring of the year 1836, after penetrating to the latitude of 23 deg. 26 min. north. The mission became acquainted with members of 27 tribes, and had information of 16 others, and realized a very extensive and valuable collection in natural history, including 180 skins of new and rare quadrupeds, 3379 skins of new or rare birds, three barrels of snakes and lizzards; one box of insects, three crocodiles, and two skeletons, 23 new and rare tortoises, 799 geological specimens, and one package of dried plants. They also ascertained that the Hottentot race was much more extended than has been hitherto believed, and that parties or communities belonging to it inhabit the interior as far at least as the inland lake, which they were told was not less than three week's journey to the north of the tropic of Capricorn.

MARRIED.

In this city, by the Rev. Henry Jackson, Mr. John S. Rudge, to Miss Mary S. Marble.

In this city, on the 17th inst., by the Rev. G. Coles, Rev. Laban Clark, S. T. P., of the Wesleyan University, Middletown, to Mrs. Sally Hanks, relict of the late Alpheus Hanks, of this place.

In this city, by Rev. Asahel Moore, Mr. Jarvis Buckland, of East Windsor, to Mrs. Philey Weeks, of Hartford.

By the same, Mr. Erastus B. Spencer, of New Orleans, to Miss Charlotte Newman, of Middletown.

By the same, Mr. George F. Piercy, of New York, to Miss Charlotte Seymour, of Hartford.

In East Hartford, Mr. Hezekiah Wadsworth to Miss Happy Forbes.

In Upper Middletown, on the 17th inst., by Elder F. Wightman, Mr. Samuel Basden, to Miss Martha Ranney.

By the same, on the 12th, Mr. Elizur G. Kelsey, to Miss Julia M. White.

By the same, on the 16th, Mr. Lorenzo H. Treat, to Miss Mary Kirby, all of Middletown.

At Suffield, by Elder James L. Hodge, Mr. James Lewis, Jr., to Miss Mary Morley.

At West Springfield, by the same, Mr. Edward Brewer, to Miss Eliza A. Smith, both of Westfield.

Also, by the same, Mr. Edmund Loomis, of Springfield, to Miss Clarissa E., daughter of Henry Phelon, Esq. of the former place.

DIED.

In this city, suddenly, on the 19th instant, Mrs. Sarah, aged 35, wife of Mr. Haynes Lord.

At the residence of George A. C. Rivers, Esq., on Wadmalaw Island, S. C. on the 25th ult., Mr. Gideon M. Buckingham, printer, late of New Haven.

In Sandisfield, March 27, Mr. David Stratton, aged 64.

NOTICE.

A Minister's meeting will be held with the Baptist Church in Sandisfield, on Tuesday the 9th day of May, to commence with a Sermon, at the West street Meeting-house, at half past 10 o'clock, A. M. The meeting to hold two days, or more, as Providence shall seem to favor.

JOHN WILDER.

NOTICES.

PUBLIC NOTICE.

As delegates will be convened at the Bible Convention at Philadelphia, on the 26th of April, from the different parts of our country, this is to desire all who may possess letters or papers, or who may know interesting anecdotes and facts, respecting the late Elder Luther Rice, to bring or send them to Philadelphia at that time, and give them to Elder Adiel Sherwood.—It has been thought that in this way information may be gained respecting that beloved brother, which will be of much use to his biographer.

S. CHAPIN.

☞ *The American Baptist Home Mission Society,* will hold its fifth annual meeting in Philadelphia, on Thursday, 26th of April next. It is hoped that auxiliaries and other Domestic Missionary Societies will be represented by their delegates.

All contributors to the funds of the Society are members and entitled to vote,—and the friends of missions are generally invited to attend.

J. GOING, Cor. Sec.

BAPTIST MEETINGS IN PHILADELPHIA—FOR THE LAST WEEK IN APRIL, 1837.

All brethren who may visit Philadelphia, as members of, or delegates to the several meetings to be held there on and after the last Wednesday in April next, are informed that arrangements are made for their welcome reception and accommodation.—Such are requested to repair immediately on their arrival in the city, to the Baptist General Tract Depository, No. 21 South Fourth-street—whence they will be conducted to lodgings.

All Baptist papers are requested to insert this notice until the time specified.

WM. T. BRANTLY,
I. M. ALLEN, } Committee.

April 15.

Elder F. Wightman, having removed from Lyme, to Upper Middletown, requests that all communications for him, may be directed to him at the latter place.

HARTFORD COUNTY TEMPERANCE SOCIETY.

The annual meeting of this Society will be holden in Wethersfield, on the 4th Tuesday, the 25th day of April, at 10 o'clock. A. M. It is hoped a representation from all the local Societies will be present.

D. HEMENWAY, Secretary.

April 15.

ACKNOWLEDGMENT.

The Treasurer of the Connecticut Baptist Bible Society acknowledges the receipt of one hundred and eighty-eight dollars, from the Baptist Bible Society in Lebanon.

Thirty dollars of the sum paid by John Champlin.
Thirty do. do. by Dea. Gordon Robinson.
Thirty do. do. by Isaiah Loomis.
Thirty do. do. by Elder Levi Meach, to constitute each of them life members of the Con. B. Bible Society.

Thirty dollars was appropriated by the Society to constitute Dea. Joseph Corey, and thirty do. to constitute John Beaumont, life members of the same Society.

One hundred and fifty dollars of the whole sum is appropriated by the Society to constitute Elder Levi Meach a life director of the American and Foreign Bible Society.

J. B. GILBERT, Treasurer.

April 4, 1837.

BENEVOLENT INSTITUTION.

An Institution for the relief of Impediments of Speech, is now in operation on purely benevolent principles. No compensation is required. The principles on which this system is founded, are simple, rational and philosophical.

The chief exercises in this Institution are entirely original: differing from any other system of the kind. Pupils who have availed themselves of these exercices, can testify both to the originality of the system, and its happy effects in removing the most obdurate cases of Stammering. Reference also can be given to distinguished gentlemen of this city, who have witnessed the happy results of this system.

For admission, satisfactory testimonials of good moral character are required.

Addresses to D. Fisk, No. 41, North 8th Street, Philadelphia, will receive immediate attention.

☞ Will the Christian Watchman, and other periodicals friendly to the afflicted, please insert the above.

SOUTH BAPTIST CHURCH.

THE Slips in the South Baptist Church will be rented at Auction for one year, on Wednesday, the 10th day of May next, at 9 o'clock, A. M.

ALBERT DAY,
HENRY BURGESS,
JOHN WING, JR.
WAREHAM GRISWOLD,
MASON GROSS. } Committee.

April 21.

MISS DRAPER'S SEMINARY.

The Summer Term of MISS DRAPER'S SEMINARY, will commence on Wednesday, the 10th of May next.

April 7, 1837. 3w13.

JUST PUBLISHED BY

CANFIELD & ROBINS

The Shorter Catechism, agreed upon by the Reverend Assembly of Divines, at Westminster, with Scripture Proofs.

A short Catechism for Young Children. By John Brown, late Minister of the Gospel at Haddington, with a Recommendation by Rev. Allen McLean.

April 15.

Hartford Fire Insurance Company.

Office north side State House Square, between th Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandize, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry,	Albert Day,
S. H. Huntington,	Samuel Williams,
H. Huntington, Jr.	Job Allyn,
Edwin D. Morgan.	George Putnam,

Junius S. Morgan.

ELIPHALET TERRY, *President.*

JAMES G. BOLLES, *Secretary.*

POETRY.

For the Christian Secretary.

THE ABSENT PASTOR.

I reached the city where he dwelt. I walked
The streets he walked, but met him not—for he
Was absent. Entering the full resort
Where sojourners might meet him, he was not.
I rang beside the door where we had stood
In glad commune together, but he came
No more to welcome me. I trod the hall
Where I had heard his footsteps, and along
The passages where I had seen flit by
The shadows of his manly form; I sat
Beside the hearth and grateful board of home,
Where tone and hand spontaneously obeyed
The hospitable promptings of his soul;
Before me stood the altar where we bowed,
Erect, and wreathed, and incensed with the flame
Of prayer; but he, the welcomer and priest,
Was gone.

I visited the House of God,
And trembling stood within its holy place,
While gathered crowds came there as worshippers;
But he came not among them. Up the aisle,
And to the spot where spread, like wings, God's Book
To men, approached the minister of Christ;
But he strode onward 'mid the crowd alone.
As he arose and spoke, I thought there rose
And spoke before him halos of the past.
'Tho' bodiless and voiceless, yet methought
They uttered there such memories as told
Of other days, and of their messenger
Departed. As the chanted anthem swelled
And rolled amid the people and the choir,
I looked to catch a glimpse of him who joyed
To stand before the tide of harmony,
And watch its living waves; but looked in vain.
The services passed on. The offered prayer,
The trumpet's blast of warning, and the sweet
Tones of promise from the cross, were o'er;
And the fond benediction closed the scene;
But he, the loved and sought of perished times,
Was absent still.

I wandered to the field
Of dead—the field which Time has sown with seeds
Of by-gone ages, damply mouldering there,
Until the angel reapers thrust their sickles in,
And gather harvests of the wheat and tares.
From grave to grave I sped, with silent step,
Seeking the tablature of buried worth.
And as I sought, amid the mournful air
I seemed to feel the rush of spirit wings,
And hear the voices of the better world.
I paused and listened; and the whisper rose
Beside an humble monument: "The one,
"O, mortal! that thou seekest here, is not
"With us. We have his frame, identical with Earth,
"Wakeless and dreamless in our close embrace,
"Until the ripening resurrection morn.
"That frame we hold too precious and secure
"For mortal eye to see, or mortal arm to clasp;
"And, if thou lovest him, why wish it back?
"Does he not live, tho' coffined up in clods?
"Does he not speak, tho' speechless with the dead?
"Go, seek him in his life. Go, tread the paths
"He trod, and, at each step, some memory
"Of him shall greet thee, with an hallowed spell."

I turned in sadness from the grave away;
But, as I turned, a sweeter voice than Earth
Has ever poured within my ravished ear,
Melodiously said: "The sought shall yet
"Be found; *the absent Pastor* meet his flock
"Again; DAVIS is present with his God."

C. W. D.

Hartford, April, '37.

From the Alton Observer.

SPLENDID CHURCHES.

Brother LOVEJOY.—Permit me, through the columns of your valuable paper, briefly to examine an opinion entertained by some, viz:—that when we build a house of worship, we should adorn it in a costly manner, that the *wealthy* and *fashionable* may be induced to attend. Some ministers of the gospel support this opinion, and others say, "we do not condemn it;" which is virtually supporting it.—The advantage, say they, is, "that by this means, the house becomes a place of *fashionable* resort.

Now we will survey this gronnd a little, with the compass of truth, and see how it holds out. The law of God forbids all sin, and if we can show that to spend more money in building a church, than necessity and comfort require, is a sin, we shall claim the point.

First,—It is sinful, because it is giving the funds of the church (which is the treasure of God's house,) to comply with the taste of this world;—it is giving the wealth of Zion, to gratify the pride of men. "Be not conformed to this world," is the command of God; and the man who advocates this lavish use of money in building "splendid churches," acts himself in opposition to that word, which also says, "give not your money for that which satisfieth not." The worshippers of Jehovah should always endeavor to provide themselves with houses, every way comfortable and convenient, in which to pay their devotions; but should never spend their substance "to gratify the lust of the eyes." After a church is white-washed, pews painted, &c., we may still spend thousands of dollars on it, without adding to the comfort of the house. For example, we can build a pulpit for one hundred dollars, or we may spend a thousand if we choose, to comply with the taste of the world. If the *wealthy* and *fashionable* are fond of a great deal of mahogany and bronze, we must put it on, if we would comply with their notions of duty. But if we would obey the voice of the Lord, we must honor Him with our substance, and shape our actions to please Him, instead of the fastidious notions of those who look only at the external appearance.

But it is said that the temple which Solomon built, was a very costly, magnificent building. So it was. But when we compare *that* age, with the one in which *we* live, the difficulty at once vanishes. There was but the *one* place to which the servants of God could go up, and pay their great annual sacrifice. Thither all had to resort once a year, and appear before the Lord.

At the time the temple was built, the Jews were prosperous beyond measure; the poor of the land were all provided for, and unless they had employed themselves in this way, they would have been idle. They had no presses, with which to print Bibles and tracts by the thousand, to distribute among the surrounding nations, in order to convince them that the God of Israel was the true God.

Another feature of this sapient notion is, that if a church is not adorned in this costly manner, the wealthy and fashionable would not attend; or at least, would be less apt to go. It is taken for granted by many individuals, that the church gains more by increasing her number from this class of people, than from those in the ordinary walks of life, who would be as apt to go to a church that is *plain* and *neat*, as to any other. The reason assighed is, because they "are the most influential members of society." So they are, in the society of the world, but not in the society of God's people, as we will try to prove.

First, Take the case of a wealthy man. Covetousness, which, before he joined the church, was his daily delight, will afterwards be his besetting sin. Daily experience teaches us this. Wealthy professors of religion, do not give as great a proportion of their property to the Lord, as those who have less of the goods of this world. And an attendant evil is, that the poorer members of the church, frequently regulate the size of their gift, by what their wealthy brethren contribute. And if those brethren were absent when contributions are made, it would many times be better for the church. The experience of eighteen hundred years, has taught her that she gains nothing in her treasure, by the names of the wealthy being on her register. It is true, that occasionally a wealthy brother puts fifteen or twenty thousand dollars into the treasury of the Lord's house; but it is also true, that ten times that amount has been withheld, through the influence, and by the miserly example of other wealthy professors.

We will next take the case of the fashionable. They go to church, because it is "as a kind of fashionable resort;" and some of them are occasionally converted. Now let us notice their example, and see if it will compare with that of the hmble poor, or with those in the middle walks of life. The man of fashion, takes most, if not all of his fashionable notions into the church with him, because he loves them, and they are not generally offensive to the brethren. But the example is paralizing to the efforts of benevolence. It is through this example, that pride and fashion are fostered in the church; and thereby, the means of salvation withheld from countless multitudes. The *fashionable* church members are more guilty in the sin of impoverishing the treasury of the Lord's house, than any other class of individuals; because, instead of honoring the Lord with their substance, they lavish it in useless expenditures.

If it is true, that nothing is added to the resources or benevolence of the church, by the accession of wealthy and fashionable members, then let us not offend the Lord, by useless expenditures on houses of worship, merely to set out a bait for those "who have lived in pleasure on the earth, and been wanton."—Never, whilst there are so many of our brethren, upon whom we may operate, who have never heard of a Saviour.

From the Hamilton (Tenn.) Observer.

REMARKABLE DISCOVERY.

It is well known to our readers, that among the many natural curiosities found in the extensive caves and grottos in the vicinity of the Great Laurel Ridge, (Cumberland Mountains,) many human skeletons, and bones of animals have been discovered, some of them in a petrified state. These caves abound in prodigious vaulted apartments and chambers, which, when viewed by torch light, exhibit scenes of gloomy grandeur, which astonish the beholder. Several petrified trees have also been discovered on the banks of the river near the ridge, as also bones of mammoths, and other animals whose races are now extinct.

But the most remarkable discovery that has ever been made in this part of the country, if not the greatest natural curiosity in the world, was brought to light on Sunday, the 24th of January, by two scientific gentlemen with whom we are acquainted, and who are now in town. They have for several weeks been exploring the caves above alluded to, and gathering such curiosities as they wish to take away with them. They are provided for this purpose with a boat of gum elastic, and capable of carrying two persons. With this boat, and other conveniences procured for the purpose, they will, undoubtedly, before they leave their task, penetrate the inaccessible hole in West Cumberland Mountains—for they are determined to spend the whole season among them.

The wonderful discovery which will now shortly be presented to the public, is three petrified bodies entire; one of a dog, and two human bodies, one of them holding a spear. It is believed by these gentlemen, that all three of these bodies may be removed from their position in a perfect state, though the dog, being in a lying posture upon a flat rock, it will undoubtedly be a difficult task to remove it uninjured. The human bodies appear to be those of men, probably hunters. Their clothing can hardly be distinguished, but still it is evident that too was in a measure turned into stone. They are described thus:—one sitting with the head leaning as it were against a projecting rock; and the other standing with a spear balanced in his hand as though he was surprised, and had just started on a quick walk. The dog lies as if crouched in terror, or about to make a spring—but the features of his body are not distinct enough to determine which position.

This wonderful formation cannot be accounted for in any other way, than that these persons were buried by some terrible convulsion of nature. The cave in which they are found is full 125 feet into the mountain, and is situated about a mile and a half beyond what is called Mammoth Grotto, in a direct line. The entrance to the place is difficult, and is thought was never before attempted. At the foot of the entrance of the cave is a considerable brook of water which appears to gather from all parts of it. There is also a valley thence to the river. The gentlemen who made this interesting discovery, are making active preparations to bring away the bodies, which they intend to have forwarded to New-York.

Since the above was written, we have had an invitation to visit the caves and bodies, which we shall most certainly accept. We have hitherto declined to mention the names of the persons to whom we have alluded in this account. One of them is a wealthy English gentleman, resident of Philadelphia, John Chester Esq., and his companion is Mr. Jacob L. Davis, a Philadelphian. The object of their scientific researches, is principally their own gratification.

THE THUG RELIGION.

The doctrine that if men are sincere, they are therefore innocent, is a favorite delusion. Highwaymen have been immortalized by history and fiction, for their noble generosity, and sense of honor. And on the same principle, it is not uncommon to hear *good hearts* ascribed to men of the most corrupt lives, because they have some amiable habits. Under this class come those who ask for credit as *respecters* of religion. They mean well, and do as well as they conveniently can, but they must not be expected to be very strict or exact in their piety. They must be permitted a pretty free indulgence, in consideration of the honor they condescend to render to religion as an abstraction. They would be sorry to be called profane.

There is a fraternity of murderers in India called *Thugs*, who go out in companies in the guise of travellers; and joining themselves to merchants and other persons on their journeys, allure them to retired spots, murder them, and take their property. In the record of the investigations which the British government has made into this subject, it appears that the Thugs are a religious sect. The following is part of the testimony of two of the witnesses:—*S. S. Jour.*

"The father (a noted Thug) used to drink very hard, and in his fits of intoxication, he used to neglect his prayers, and his days of fast. All days were the same to him. His lad, Shumshena, (also a Thug,) was always sober, and *religiously disposed;* and separated from his father, living with eis uncle, Dondee, (another Thug,) who was *a very worthy and good man.*"

"Captain Sleeman says of them, that 'no men observe more strictly in domestic life, all that is enjoined by their priests, or demanded by their respective castes; nor do any men cultivate with more care the esteem of their neighbors, or court with more assiduity the good will of all constituted local authorities. In short, to men who do not know them, the principal members of these associations, will always appear to be among *the most amiable, most respectable,* and most intelligent members of the lower, and sometimes the middle and higher classes of native society."

ODD SCRAPS FOR THE ECONOMICAL.

By Mrs. Child.

If you would avoid waste in your family, attend to the following rules, and do not despise them because they appear so unimportant;—"many a little makes a mickle."

When ivory handled knives turn yellow, rub them with nice sand paper or emery: it will take off the spots, and restore whiteness.

Silk pocket handkerchiefs, and deep blue factory, will not fade, if dipped in salt and water while new.

Spots in furniture may be easily cleansed, by rubbing them with a flannel, wet with the same thing which took out the color, if rum &c.

Lamps will have a less disagreeable smell, if you dip the wick yarn in strong vinegar, and let it dry.

Clean a brass kettle before using it for cooking, with salt and vinegar.

The oftener carpets are shaken, the longer they wear; the dirt that collects under them, grinds the thread.

If you happen to live in a house that has marble fire-places, never wash them with suds; this destroys the polish in time; they should be dusted—the spots taken off with an oiled cloth, and then rubbed dry with a soft rag.

If you wish to preserve fine teeth, always clean them thoroughly after eating your last meal at night.

Linen rags should be carefully saved; they are useful in sickness. If dirty or worn, wash them and scrape them into lint.

Vials which have been used for medicine, should be put into cold ashes and water, boiled, and suffered to cool before rinsed.

Cotton wet with sweet oil and paregoric, relieves the ear-ache very soon.

Honey and milk are good for worms.

Half a spoonful of citric acid stirred in half a tumbler of water, is excellent for the head-ache.

The American Colonization Society have sent out to Africa 3300 souls. Of those 773 have been lost by sickness, accident, war, return to America, or removal to other parts of Africa. Of the inhabitants of the territory occupied by the Colonization Society, one fourth part are said to be orderly professors of religion, belonging to some one of fourteen churches of different denominations. Under a tree at Edina, still standing, where human victims were wont to be sacrificed in great numbersi and on that account called the "Devil's Bush," a Christian church is about to be erected.

BRITISH IDOLATRY IN INDIA.

The following extract from the Journal of the Rev. Wm. Fyvie, one of the missionaries of the London Society stationed at Surat, shows that encouragement is still given to Mahommedan and Pagan superstitions by the British authorities in India. It is gratifying however, to know that the attention of British christians is now strongly directed to this subject; and, that measures have been taken for the discontinuance of a policy so disgraceful to the British name and character, and so opposed to all the dictates of philanthropy and religion.—*N. Y. Observer.*

August 8th, 1836.—(Cocoa-nut-day—a festival in which cocoa-nuts are thrown as offerings into the river.) This Hindoo festival was ushered in by a salute of guns, from the Honorable Company's ship lying in the river, opposite to Surat. The castle guns fired a salute at the same time. About 4 P. M., after the Brahmin had consecrated the cocoa-nut with prayers, the European magistrate presented the offering to the river amidst the poojas (worship) of the Brahmins and other Hindoos present. While this vain and idle ceremony was going forward, the ship before alluded to, first moved down and then up the river, displaying her colors, and firing salutes. The British flag was waving on Surat Castle all the day in honor of the festival.

In this way our rulers and their agents directly and publicly countenance idolatry and superstition in this place. The new moon excepting twice in the year, when the Mussulmans are mourning, is regularly saluted by five guns, to please the Mahomedans. Two thousand rupees are annually given to the same people by Government, to assist them in the celebration of their Eeds (festivals.) When shall these practices be brought to a perpetual end? Surely, without making any references to higher and more solemn considerations, it is now high time to begin to act according to the order of the Court of Directors, which states, "that in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves."

A Baptist Testament.—The following "*fact*" is found in the last S. S. Treasury. "A few weeks since, a Congregational minister presented his son, about eight years old, with a new Testament. Much pleased with his present, the little boy sat down to read it. In a short time, looking up to his father, he said, with evident surprise, "Why father, you have given me a *Baptist Testament.*" How much more weight would such testimony have now, than it would, if given respecting a copy of the "New version."

Pedobaptists baptized in their own way.—The following anecdote has been told; it may, perhaps, be somewhat characteristic:—Four clergymen met to dine on a fish,—a Catholic, an Episcopalian, a Presbyterian, and a Baptist.—The Catholic, as soon as seated, without ceremony, helped himself to a *third* part of the fish including the head, mumbling, "Papa est *capu* Ecclesiæ," (the Pope is the *head* of the Church.) The Episcopalian, imitating so good an example, appropriated to his own palate another *third* part, including the tail, adding with a well bred shrug, "*Finis* est prœponenda," (the *end* is to be preferred.) The Presbyterian, fearful of the loss of a good opportunity, immediately took the remaining portion, and complacently said, "Veritas in *medio*," (truth lies in the *middle*.) The modest Baptist, finding himself without his dinner, took up the *bowl of melted butter*, and casting a look on his companions which may easily be understood, made an appropriate flourish of his arm, and said, "Ego baptizo vos omnes," (*I baptize you all.*)—*Southern Watchman.*

Popish Civility—Cold-blooded Priest.—The Constitution states that a Roman Catholic priest, near Cork, at a wedding, laid open with a brass candlestick the head of one of the company, who had only contributed 4s. 6d. to the collection usual upon such occasions for the officiating priest. Great indignation was manifested by all present, and on Sunday, the chapel was nailed up.

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Hartford, March 25. 66

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AARON CLAPP.

Hartford, March 4. 3w10

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At a court of Probate holden at Suffield, within and for the District of Suffield, on the 29th day of March A. D. 1837.

Present, LUTHER LOOMIS, Esq., Judge.

This Court doth direct the Administrators of Joseph Hastings, late of Suffield, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the first day of May, at 2 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said Suffield, and by advertising the same in newspaper published in Hartford.

Certified from Record.

13 LUTHER LOOMIS, Judge.